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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *New England.* In the "American Anthropologist" (vol. vii, n. s., pp. 490–508) for July–September, 1905, Charles C. Willoughby writes of "Dress and Ornament of the New England Indians." The topics treated are: Hair-dressing (considerable variety, styles due to age and station), tattooing ("confined principally to the cheeks, upon which totemic figures were made"), face-painting ("common with both sexes, and among the men more especially when on war raids;" various colors used; women painted for mourning), clothing; headdress (eagle and turkey feathers; curious head ornament of colored deer hair), ornaments in general (bracelets, necklaces, head-bands, common especially among the women; native copper ornaments never common; shell beads, *wampum.* Of *wampum* the author says (p. 508): "Besides its use as currency, wampum was woven into garters, belts, bracelets, collars, ear-pendants, neck-ornaments, head-bands, etc. It was used for ornamenting bags, wallets, and various articles of dress. The wampum belt, woven of purple and white beads in symbolic figures, served as an inviolable and sacred pledge, which guaranteed messages, promises, and treaties." Also: "Both discoidal and tubular beads of shell were used in New England at an early date, but they were probably rare and highly prized in prehistoric days." — *Virginian.* In the same periodical (pp. 524–528) Mr. W. W. Tooker has an article, "Some More about Virginia Names," in which he discusses the etymologies proposed in a previous number by Mr. W. R. Gerard. The words considered are: *Winauk, Chickahominy, Werowacomaco, Powcohicora, Moëkannu, Wunnananounuck.* In all of these, according to Mr. Tooker, Mr. Gerard is radically mistaken as to etymological analyses. — Mr. Gerard's paper, entitled "Some Virginia Indians' Words," appeared in the number for April, 1905 (vol. vii, n. s., pp. 222–249) and treated the subject in considerable detail in criticism of a previous article by Mr. Tooker.

ATHAPASCAN. *Apache.* In the "American Anthropologist" (vol. vii, n. s., pp. 480–495) for July–September, 1905, Dr. A. Hrdlička published "Notes on the San Carlos Apaches." Habitat, dwellings (*khúva,* built by women), manufactured objects (old objects of their own manufacture rare; basketry made in limited quantity by women; baby-board leads to occipital compression; pottery gradually ceased in the last twenty years; musical instruments, "a flageolet and a peculiar one-string violin"); habits and customs (few preserved;

hair-dressing of women; tattooing now practised by the young, "especially the school-girls," — learned from the Mohave, not in use among the old San Carlos people; record-keeping; mother-in-law taboo reciprocal; puberty feast now abandoned; play of children, "no highly specialized children's games seen," girls play more than boys, and, "except about the schools, playmates are restricted to children of the same family or to relatives," little difference between child play of Indian and white, except, perhaps, former shows more patience and perseverance; training of children, — father and grandfather, mother and grandmother are the teachers of boys and girls respectively; burial in natural rock-shelters, on hillsides, in nooks of small, unfrequented cañons); antiquities (Talklai nuns; Apache attributes them to the *na-ilh-ki-de*, "ancient ones," burial of cremated dead in jars is indicated). Of the lore of these Apaches in general, the author observes: "The fact should not be overlooked, however, that their traditions are meagre. Many of the men who would have preserved their lore were killed during their almost incessant warfare, and the younger element know little beyond personal recollection."

CADDOAN. *Kitkehaki Pawnee.* In the "American Anthropologist" (vol. vii, n. s., pp. 496–498) for July–September, 1905, Dr. George A. Dorsey, under the title "A Pawnee Personal Medicine Shrine," gives the English text of the description by "Shooter, one of the oldest of the Kitkehaki tribe of Pawnee," of the personal medicine shrine of his father, who, born a poor boy, grew to be very successful in war, etc. This was through making offerings, smoking and praying to a "stone man" in the midst of a grove of cedars in a deep ravine. When the "god" disappeared, the place where he had stood was honored. Others than the original worshipper found success through this shrine.

CALIFORNIA. In the "American Anthropologist" (vol. vii, n. s., pp. 594–606) for October–December, 1905, Professor C. Hart Merriam has an article on "The Indian Population of California." The author estimates that the population, exceptionally large (by reason of climate and food supply), has decreased from 260,000 in 1800 to 15,500 in 1900. The chief cause of such decrease has been the impoverishment of the Indians due to the "gradual but progressive and relentless confiscation of their lands and homes."

LUTUAMIAN. *Klamath.* In the "American Anthropologist" (vol. vii, n. s., pp. 360, 361) for April–June, 1905, Dr. A. Hrdlička has a note on "Head Deformation among the Klamath." Deformed heads (produced chiefly by means of a bag of water-lily seeds, tied over the forehead of the infant) are known as "good heads," while "long-heads," or undeformed heads, are termed "slave-like," it being

said that "their slaves had such, and a man with such a head is not fit to be a great man in the tribe." So far as known, "the process of deforming the head of the child has no deleterious effect." Rev. J. Kirk, an educated Klamath, exhibits the deformity.

MISSION INDIANS. In the "American Anthropologist" (vol. vii, n. s., pp. 620–629) for October–December, 1905, Miss C. G. Du Bois has an article on "Religious Ceremonies and Myths of the Mission Indians." The various *fiestas* of the Diegueños (the *tolache*, or puberty initiation-feast for boys; the *akeél*, the corresponding feast for girls; the *wúkarúk*, or feast of the images of the dead; the eagle feast preparatory to the *wúkarúk*) are briefly treated (after Boscana) and the English text of the myth of the *wúkarúk*, called "The Origin of Song and Dance," given as related by an aged woman of Manzanita. Some notes on the religious observances of the Luiseños are given on pages 628, 629.

PUEBLOS. *Pueblo Bonito.* In the "American Anthropologist" for April–June, 1905 (vol. vii, n. s., pp. 183–197, 4 pl.), Mr. George H. Pepper has an article on "Ceremonial Objects and Ornaments from Pueblo Bonito, New Mexico," in which are described inlaid scrapers of bone, a jet frog, a jet buckle, jet pendant, beads and buttons, turquoise beads, pendants and beads, found in 1897 in Room 38 of the ruins of Pueblo Bonito, a locality in the Chaco cañon, whose inhabitants had had no intercourse with the Spaniards, to judge by archæological evidence. At p. 575 of the July–September number Dr. J. Walter Fewkes has a note on "Inlaid Objects," in correcting a statement of Mr. Pepper concerning Pueblo mosaics. — *Jemez.* In the "American Anthropologist" for April–June, 1905 (vol. vii, n. s., pp. 198–212), Professor W. H. Holmes has an article, "Notes on the Antiquities of Jemez Valley, New Mexico," embodying the results of investigations made in 1889, hitherto unpublished. The ruins of Vallecito viejo, Patokwa (San Juan de Jemez), Astialakwa, Giusewa (San Diego de Jemez), Amoxiumqua, and several unnamed sites in the neighborhood of Jemez are briefly considered. Some of these pueblos were in use in Spanish times, others are only pre-Spanish.

SALISHAN. R. de La Grasserie's paper in the "Journ. de la Soc. des Américanistes de Paris" (n. s., vol. ii, 1905, pp. 333–338), "Renseignements sur les noms de parenté dans plusieures langues américaines," treats of the relationship-terms in several Salishan dialects (Skqomic, Bilqula, Stlāt'lemch, Shushwap, Kalispelm).

SHASTA–ACHOMAWI. In the "American Anthropologist" (vol. vii, n. s., pp. 607–612) for October–December, 1905, Dr. Roland B. Dixon has a brief article on "The Mythology of the Shasta-Achomawi." Until recently these Indians have been regarded as two distinct linguistic families, but Dr. Dixon thinks that "they may regarded as

probably related members of a single stock, though in many respects quite distinct." In mythology, as in language, "the two components of the stock are alike, yet different." The eastern (Achomawi) branch resembles the Maidu in having "much of the systematic sequent quality" characteristic of the latter; likewise in the importance attached to a creator and the episode of creation. Dr. Dixon gives the outline of the Achomawi creation-myth. With the Shasta "of the creation proper, or the making of the animals, there seems to be little trace." The coyote, however, "names the animals, and is responsible for the introduction of death into the world, but in a manner wholly different from that in the Achomawi or the Maidu." With the Shasta, "we find a considerably greater agreement with the Achomawi in the coyote and miscellaneous tales than in the creation series." The Shasta coyote "is not so purely a trickster as the Achomawi," and he figures as an important character in a larger number of tales. The mythologic data, on the whole, confirm the linguistic evidence of the relationship of the Shasta-Achomawi. According to Dr. Dixon, "we may, perhaps, regard the Shasta, at least, as comparatively recent comers into the area south of the Siskiyou mountains." — In connection with this should be read Dr. Dixon's previous article (vol. vii, n. s., pp. 213–217) in the same journal on "The Shasta-Achomawi: A New Linguistic Stock, with Four New Dialects," based on investigations in 1900 and 1902–04. The Achomawi is not a single language, as hitherto believed, but "in reality consists of two markedly divergent languages," — the Achomawi and the Atsugē'wi. The relationship of the Achomawi and the Shasta is regarded by Dr. Dixon as certain, and the name Shasta-Achomawi suggested for the stock.

MEXICO.

NAHUATLAN. *Aztecan.* In the "American Anthropologist" for April–June, 1905 (vol. vii, n. s., pp. 218–221, 2 pl.), Mr. D. J. Bushnell, Jr., describes "Two Ancient Mexican Atlatls." These objects, "true gems of ancient Aztec Art," are now in the Florence Anthropological Museum. They are regarded as "probably the finest existing examples of the throwing-sticks of the ancient Mexicans." The high degree of skill shown in the design and execution of the carving indicates that "they were ceremonial or sacred objects, and not intended for actual use." Their history is not known, — they have been in Florence for centuries. They were originally (like the specimen in the Kircheriana Museum in Rome) covered with a thin layer of gold.

MIXTECO-ZAPOTEC. In the "Journ. de la Soc. des Américanistes de Paris" (vol. ii, n. s., 1905, pp. 241–280), W. Lehmann writes of "Les

peintures Mixtéco-Zapotèques et quelques documents apparentés." The article enumerates, with historical sketch, bibliographic references, etc., the group of picture-writings (35 MSS. in all) dominated by the *Codex Borgia* and influenced by Zapotecan culture.

CENTRAL AMERICA.

MAYAN. *Kekchi.* In the "American Anthropologist" (vol. vii, n. s., pp. 271–294) for April–June, 1905, Mr. Robert Burkitt writes on "A Kekchi Will of the Sixteenth Century," giving the original text, phonetic rendering, interpretative notes, and vocabulary. The will, that of a dying widow, is dated December 3, 1583. It contains (exclusive of repetitions) some 112 Kekchi and 36 Spanish words, — of the dubious ones 10 or 11 are probably Kekchi and 5 or 6 Spanish. The language itself is interesting as bearing testimony against the instability so commonly attributed to the speech of savage and barbarous peoples. Says Mr. Burkitt, "If 'Juan Mendez, scribe,' had been a better scribe, there would be little but the date to show that his Indian was not written yesterday." After 320 years surprisingly few serious changes have taken place. — *Maya Dates.* In the "American Anthropologist" (vol. vii, n. s., pp. 642–647) for October–December, 1905, Mr. J. T. Goodman has an article on "Maya Dates." According to the author, the only possible way of aligning ancient Maya chronology with ours is by correlating the Xin (reckoning by a cycle of 13 kahuns; designated by their terminal day number) and the Archaic (cycle of 20 kahuns; numbered in order of succession) systems. The Xins migrated from a region where the Archaic calendar was in use, and adopted the current day and year count of the new home, but retained their chronological one in order to keep their records unbroken. Its results from the author's comparisons that "Copan, Quirigua, Tikal, Menche, Piedras Negras, and the other more modern capitals, flourished from the sixth to the ninth century of our era, speaking in round terms, and that Palenque was in existence 3143 years before Christ." A certain general diversity in a system where everything else was uniform indicates that "every city, in addition to the standard chronology, common to the whole race, had a reckoning from the date of its founding, — like Rome." — *Mayan.* Of the papers translated in "Mexican and Central American Antiquities, Calendar Systems and History" (Washington, 1904), which forms Bulletin 28 of the Bureau of American Ethnology, the following relate to the Mayan stock: Seler, E.: Antiquities of Guatemala (pp. 75–121), The Bat God of the Maya Race (pp. 231–241), The Signification of the Maya Calendar for Historic Chronology (pp. 325–337). Förstemann, E.: Aids to the Deciphering of the Maya Manuscripts (pp. 393–475), Maya Chronology (pp. 473–

489), The Time Periods of the Mayas (pp. 491–498), The Maya Glyphs (pp. 499–513), The Central American Calendar (pp. 515–519), The Pleiades among the Mayas (pp. 521–524), Central American, Tonalamatl (pp. 525–533), Recent Maya Investigations (pp. 535–543), The Inscription for the Cross of Palenque (pp. 545–555), The Day Gods of the Mayas (pp. 557–572), The Temple of Inscriptions at Palenque (pp. 573–580), Three Inscriptions of Palenque (pp. 581–589). Schellhas, P.: Comparative Studies in the Field of Maya Antiquities (pp. 591–622). Sapper, C.: The Independent States of Yucatan (pp. 623–634). Dieseldorff, E. P., Seler, E., and Förstemann, E.: Two Vases from Chama (pp. 635–664). Dieseldorff, E. P.: A Clay Vessel with a Picture of a Vampire-Headed Deity (pp. 665, 666).

SOUTH AMERICA.

ARAUCANIAN. In "Man" (London) for July, 1905, pp. 104, 105, Mr. N. W. Thomas communicates some "Animal Superstitions among the Araucanians" collected by C. A. Sadleir. In former times in the Argentine, "when a great hunt was held, before the animals were surrounded, the hunters drew themselves up in line, and with a knife passed through the skin at the back of the hand between the thumb and the first finger extracted the blood, and prayed to God to give them his 'outside' animals." No animals, we learn, "are said to bring luck or ill-luck to the house in which they live." The *kong-kong*, the owl (near the house) and the "foxbird" foretell death. The sheep and the rooster (due to Spanish influence, figure in this folk-lore, and "the 'eggs of the rooster' turn into serpents, which they call *colo-colo*." Among other creatures mentioned are the eagle, the *chucao*-bird, the snake, the lizard, etc. The *machi*, or medicine-women, are important, — a few men also become such.

ARAWAKAN. In the "American Anthropologist" (vol. vii, n. s., p. 572) for July–September, 1905, Mr. W. R. Gerard has a note on "Ponce de León and the 'Fountain of Youth,'" in which he points out that the word *bimini*, "which the Spaniards of *Boriken* (Porto Rico), Juan Ponce de León among the number, understood from the Arawaks to be the name of an island which lay far out at sea to the northwest," and which contained the "fountain of youth," so sought after by Europeans, is capable of interpretation from the Arawak language, — *bi*, "life;" *mini*, "fountain, spring, source." *Bimini* thus signifies "fountain of life." This is a very interesting fact.

BRAZIL. In the "Journ. de la Soc. des Américanistes de Paris," n. s., vol. ii, 1905, pp. 323–325, Dr. E. T. Hamy describes "Deux pierres d'éclair (pedras de corisco), de l'état de Minas Geraës, Brésil," — two flint hatchets of the old Indians (found in digging a ditch at Los Tranqueros), known locally as "thunder-stones."

PRE-COLUMBIAN LANDINGS. In the "American Anthropologist" (vol. vii, n. s., pp. 250–270) for April–June, 1905, Adolph F. Bandelier has a valuable article on "Traditions of Precolumbian Landings on the Western Coast of South America." The author calls attention to "the danger of early Indian lore having been colored, by those who gathered it, so as to support a favorite theory," — some of the Tonapa-Viracocha-Bochica lore belongs here. The tradition reported by Oliva is discussed in detail. Bandelier concludes that "the tale of the landing of so-called giants on the coast of southern Ecuador is a genuine Indian tradition from a period antedating the sixteenth century," and "it is possible that the strange beings came from some point on the western coast of America, although the marked difference in appearance between them and the coast Indians of Ecuador would rather indicate an extra-American origin;" perhaps from some of the islands of the South Sea. Volcanic disturbances probably contributed to their extermination; the natural phenomena were exaggerated by the priestly narrators of a later day.

GENERAL

HISTORICAL AND ETHNOGRAPHICAL. Dr. Livingston Farrand s "The Basis of American History 1500–1900" (N. Y., 1904, pp. xviii, 303), which forms the second volume of "The American Nation: A History," edited by Professor A. B. Hart, is devoted to the consideration of the American Indian tribes, with introductory chapters on physiography, waterways, portages, trails and mountain-passes, timber and agriculture products, animal-life, etc. Besides the sections dealing with the various groups of tribes, there are chapters on "Social Organization," "Houses, House-life, and Food-quest," "Industrial Life and Warfare," "Religion, Mythology, and Art" (pp. 248–261), "Character and Future of the Indians." Pages 272–289 are occupied by a "Critical Essay on Authorities." In this book, the author, who was president of the American Folk-Lore Society for 1903, has produced a valuable hand-book of the American Indians, which for the ordinary reader is better than anything of the sort we possess, since, while popular in a sense, it is none the less scientific. With Dr. Brinton's "The American Race" (which now needs revision) the present volume will give the student of the Red Man a good idea of who the American Indians are, what they have done and the course of their history since the advent of the Aryan in the New World.

MUTILATIONS AND DEFORMATIONS. The monograph of Dr. Nello Puccioni, "Delle deformazioni e mutilazioni artificiali etnici più in uso," in the "Archivio per l' Antropologia" (Firenze), vol. xxxiv (1904), pp. 355–402, contains several items relating to the American Indians: Ancient Peruvian tattooing (p. 365); ancient Peruvian,

Carib, Combo, Chincha, Chinook, Calchaqui, Patagonian, Aymaran, Mexican, Yucatecan, Botocudan skull flattening and other deformations and mutilations (pp. 367–384); Northwest Pacific Coast Indian, Botocudo, Chiriguan, Cainguá, Lengua, Payagua, Aracà, Toba, Carib perforations, etc., of the nose, ears, lips (pp. 384–389); Galibi compression (by tying) of the calves of the leg to make them more prominent. On page 400 the author remarks, rather too broadly: "The Fuegians and all American Indians carefully remove all the hairs on their skin at the age of 14 or 15 years, with copper pincers and even more primitive instruments."

NOMENCLATURE (ETHNOLOGICAL). The article of Dr. A. L. Kroeber on "Systematic Nomenclature in Ethnology," in the "American Anthropologist" (vol. vii, n. s., pp. 59–593) for October–December, 1905, will be of some interest to folklorists. Some needed reforms in the Powellian system of nomenclature for Indian stocks are suggested.

SOCIOLOGY. In the "American Anthropologist" for October–December, 1905 (vol. vii, n. s., pp. 663–673) Dr. John R. Swanton discusses "The Social Organization of American Tribes," — those north of the Mexican boundary. The conclusion reached is that "the primitive nature of the maternal clan is not substantiated by a study of the American tribes north of Mexico, and can be proved only by presenting more abundant proof from other quarters of the globe." Sociologists are warned to exercise more care in picking out "vestigial characters." Many of these refer to the future, not the past, are potential, not vestigial.

A. F. C. and I. C. C.